

# THE Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in Great Britain, America, &c.

Saturday NOVEMBER 10. 1744. § N<sup>o</sup>. 89.

The Rev. Mr. G. TENNENT's Account of the Revival of  
Religion in Pennsylvania &c. continued.

WE likewise concur with our Reverend Author, in  
his seasonable Effort against *Antinomian Errors*  
express'd in his *second Dialogue*; and declare to  
the World that we believe and maintain that *Sanctification is*  
*the Evidence of our Justification*, and that *Assurance is not*  
*essential to Faith*, but only a *seperable Fruit* of it: Yet we  
agree with the Reverend and very judicious Mr. *Flavel*, in  
his *Sacramental Meditations on Ephes. 1. 13.* who speaketh  
thus, viz. "That tho' all Believers are not seal'd at one  
and the same Time, yet there are *few if any* Believers but  
do meet with one Season or another in this Life, wherein  
the LORD doth seal them." By which *sealing* he tells us  
(before) in the same Discourse he understands the SPIRIT'S  
giving a sure and certain *Testimony* to the Reality of that  
Work of Grace he hath wrought in our Souls, and to  
our Interest in CHRIST, thereby satisfying our Fears and  
Doubts about our Estate and Condition: And we ap-  
prehend the Author of the aforesaid *Dialogue with Libertinus*,  
is consistent herewith, in what he says about *Manifestation*,  
*Persuasion*, *Assurance*, which he uses as *synonimous Terms*.

We

Agreeable to this united Judgment of these great Friends and  
Instruments of the Revival of Religion in North-America,  
writes the Rev. Mr. Whitefield in Sermon VI. of his third  
Volume of Sermons in the Terms following;

It is not going back to a Covenant of Works to look

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into

‘ We do therefore recommend the following *succinct, nervous and judicious Composure* to the impartial Consideration of Mankind : and cannot but judge that there is sufficient Light and Argument in it, to convince all (that are not under the Power of a corrupt Bias and unreasonable Prejudice) of the Truth and Certainty of the Matters contained therein.

‘ O may the God of Truth and Holiness arise and plead his own Cause, and grant his successful Smiles to this Performance, and others of the like Nature and Tendency ; that notwithstanding the present Gloom of unjust Reproach, Contempt and Opposition cast upon and made against the *Work and Servants of God*, it may be reviv’d in the midst of the Years among us and elsewhere.

‘ And here we cannot but declare our great Satisfaction with the concurring Suffrage of *those reverend and worthy Gentlemen*, of a superiour and distinguish’d Character, (whose Names are mention’d in the *preceeding Preface*) to the blessed *Work of God in this Land*.

‘ We rejoyce, and give Glory to God, that in this Day of Blasphemy, Rebuke, and Insult, he is pleas’d to raise up

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‘ into our Hearts, and seeing that they are changed and renewed, from thence form a comfortable and well-grounded Assurance of the Safety of our States.--- No, this is what we are directed to in Scripture. --- By our bringing forth the Fruits, we are to know whether or no we ever did truly partake of the Spirit of God.--- *We know* says St. John, *that we are passed from Death to Life because we Love the Brethren*.--- And however we may talk of Christ’s Righteousness, and exclaim against legal Preachers ; if we are not holy in Heart and Life we are Self-deceivers, we are only formal Hypocrites.

And in Vol. II. Sermon 2. after speaking of the Fruits of the Spirit, such as *Joy, Peace, Long-suffering, Meekness &c.* as Marks of the new Birth, he adds, ‘ for my own Part I had rather see these divine Graces, these heavenly Tempers stamped upon my Soul, than to hear an Angel from Heaven saying unto me, *Be of good Cheer, thy Sins are forgiven thee.*’

up *Witnesses* in diverse Parts of the World to appear for his Cause by *publick Attestations and Defences*; amongst whom we would mention with due Honour and Respect the Rev. Mr. *Edwards* of *Northampton* in *New-England* in his Sermon upon the *distinguishing Marks of the Work of the SPIRIT*, and in his late Book Intituled, *Some Thoughts concerning the Revival of Religion in NEW ENGLAND, and the Way how it ought to be acknowledg'd and promoted*, in five Parts: Likewise the Reverend Mr. *Robe* in the aforesaid *Preface* and *Narrative*; and the Reverend Mr. *Alexander Webster* of *Edinburgh* in his Book Intituled, *Divine Influence the true Spring of the extraordinary Work at Cambullang, and other Parts of the West of SCOTLAND*.

Before we conclude, we think it necessary to advertise the Reader of this Particular; namely, that tho' the Reverend *Author* of the ensuing *Dialogues*, did not think it proper to prefix his Name to the *first Edition* of them; yet being now ask'd, he allows *his Name* to be mention'd in this *second Edition*. But we must not longer detain the Reader from the Performance it self: We therefore conclude and remain his Friends and Servants in JESUS CHRIST.

Philadelphia  
June 1. 1743.

Gilbert Tennent  
William Tennent  
Samuel Blair  
Richard Treat  
Samuel Finley  
John Blair.

I may add that *both our Presbyterys*, viz. of NEW-BRUNSWICK and NEW-CASTLE, have in their late *Declaration* of May 26. 1743, printed at *Philadelphia*, manifested their cordial Concurrence with the *Protestation* of the *Presbytery* of NEW-YORK, in which are these Words, viz.

We protest against all those *Passages* in any of the Pamphlets which have been published in these Parts, which seem to reflect upon the *Work of divine Power and Grace* which has been carrying on in so wonderful a Manner in many of our *Congregations*; and declare to all the World, that we look upon it to be the indispensable Duty of all our Ministers to encourage that *glorious Work* with their most faithful and diligent Endeavours.

This PROTEST was signed *May* the 29th 1742, by the following Members of the Presbytery of NEW-YORK, viz.

<i>Jonathan Dickinson</i>	}	Ministers.
<i>Ebenezer Pemberton</i>		
<i>Daniel Elmore</i>		
<i>Silas Leonard</i>		
<i>John Pierſon</i>		
<i>Simon Horton</i>		
<i>Azariah Horton</i>		

<i>Nathanael Hazard</i>	}	Elders.
<i>Timothy Whitehead</i>		
<i>David Whitehead.</i>		

Now the Concurrence of the Presbytery of New-Brunswick and New-Castle, with the aforeſaid Proteſt, is expreſs'd in the following Words, in the 5th Page of their DECLARATION. ' *With this Proteſtation of theſe our Reverend and other Brethren we heartily agree*'. And in the 13th Page they declare ' that they could not come into a State of ſettled conſtant Communion with ſuch as had proteſted againſt them until they received competent Satisfaction, eſpecially concerning their Oppoſitions to and Reflections upon the Work of GOD's Grace and Succeſs of the Goſpel in the Land.'

I truſt I may ſay to the Glory of GOD's Grace, that it pleas'd the moſt high GOD to let me ſee conſiderable Succeſs in the *Places where I laboured ſtatedly many Years* before I came hither.

*New-Brunswick in the Province of NEW-JERSEY, and Staten-Iſland in the Province of NEW-YORK.*

The Labours of the Reverend Mr. *Frelinghouſa* a Dutch Calviniſt Miniſter, were much bleſs'd to the People of *New-Brunswick* and *Places adjacent*, eſpecially about the Time of his coming among them, which was about *twenty-four Years ago*.

When I came *there* which was about *ſeven Years after*, I had the Pleaſure of ſeeing much of the Fruits of his Miniſtry: divers of his Hearers with whom I had Opportunity of converſing, appear'd to be converted Perſons, by their Soundneſs

ness in Principle, Christian Experience, and pious Practice : and these Persons declared that the Ministrations of the aforesaid Gentleman, were the Means thereof. This together with a kind *Letter* which he sent me respecting the Necessity of dividing the Word aright, and giving to every Man his Portion in due Season, thro' the divine Blessing, excited me to greater Earnestness in ministerial Labours. I began to be very much distress'd about my want of Success ; for I knew not for *half a Year* or more after I came to *New-Brunswick*, that any one was converted by my Labours, altho' several Persons were at Times affected transiently.

It pleased GOD to afflict me about that Time with *Sickness*, by which I had affecting Views of Eternity. I was then exceedingly grieved that I had done so little for GOD, and was very desirous to live one *half Year* more if it was his Will, that I might stand upon the Stage of the World as it were, and plead more faithfully for his Cause, and take more earnest Pains for the *Conversion of Souls*. The secure State of the World appeared to me in a very affecting Light ; and one Thing among others pressed me sore ; viz. that I had spent much Time in conversing about Trifles, which might have been spent in examining People's States towards GOD, and persuading them to turn unto him : I therefore prayed to GOD that he would be pleased to give me one *half Year* more, and I was determined to endeavour to promote his Kingdom with all my Might at all Adventures. The Petition GOD was pleased to grant manifold, and to enable me to keep my Resolution in some Measure.

After I was rais'd up to Health, I examined many about the Grounds of their Hope of Salvation, which I found in most to be nothing but as the Sand : with such I was enabled to deal faithfully and earnestly, in warning them of their Danger, and urging them to seek converting Grace. By this Method many were awaken'd out of their Security ; and of those diverse were to all Appearance effectually converted : and some that I spoke plainly to were prejudiced. And here I would have it observed, that as soon as an *effectual Door* was opened, I found many *Adversaries*, and my Character was cover'd with unjust Reproaches, which thro' divine Goodness did not discourage me in my Work. I did then preach much upon *Original Sin*, *Repentance*, the Nature  
and



and Necessity of *Conversion*, in a close examinatory and distinguishing Way ; labouring in the mean Time to found the Trumpet of GOD's Judgments, and alarm the Secure by the *Terrors* of the LORD, as well as to affect them with other Topicks of Perswasion ; which Method was seal'd by the HOLY SPIRIT in the *Conviction* and *Conversion* of a considerable Number of Persons, at various Times, and in different Places, in that Part of the Country ; as appeared by their Acquaintance with experimental Religion, and good Conversation.

I may further observe, that frequently at *Sacramental Seasons* in *New-Brunswick*, there have been signal Displays of the divine Power and Presence : divers have been convinced of Sin by the Sermons then preached, some converted, and many much affected with the Love of GOD in JESUS CHRIST. O the sweet Meltings that I have often seen on such Occasions among many ! *New-Brunswick* did then look like a *Field the LORD had blessed* : It was like a little *Jerusalem*, to which the scattered Tribes with eager haste repaired at *Sacramental Solemnities* ; and there they fed on the *Fatness of God's House*, and drunk of the *River of his Pleasures*. But alas ! the Scene is now alter'd !

While I lived in the *Place aforesaid*, I don't remember that there was any great Gathering of Souls at any one Time ; but thro' Mercy there were pretty frequently Gleanings of a few here and there, which in the whole were a considerable Number. But having never taken a written Account of them, I cannot offer any precise Conjecture at their Number, and shall therefore leave it to be determined at the Judgment-Day. But at *Staten Island* one of the Places where I stately laboured, there was about *fifteen or sixteen Years ago*, a more general Concern about the Affairs of Salvation, which hopefully issued in the *Conversion* of a pretty many. Once in the Time of a Sermon upon *Amos 6. 1.* (before which the People were generally secure, the SPIRIT of GOD was suddenly poured down upon the Assembly ; the People were generally affected about the State of their Souls ; and some to that Degree, that they fell upon their Knees in the Time of the Sermon, in order to pray to GOD for pardoning Mercy : Many went weeping Home from that Sermon ; and then the general Inquiry was, *What shall I do to be saved ?*

I may farther observe that some few of those that I trust were converted in the *Places aforesaid* long since, were compell'd to cry out in the publick Assembly, both under the Impressions of *Terror* and *Love*.

During the late Revival of Religion, *New-Brunswick* felt some Drops of the spreading Rain, but no general Shower.

Philadelphia and other Places in the Province of  
PENNSYLVANIA.

As to the City of PHILADELPHIA, where now by the Providence of God I labour stately; many have been hopefully converted here, during the late Display of God's Grace in this Land. The Reverend Mr. *Whitefield* was the Instrument that God was pleas'd to improve principally, in the *Awakening* and *Conversion* of Sinners here: yet the Labours of others have been also attended with some Success. This Town by all that I can learn, was in a deep Security generally, before Mr. *Whitefield* came among them; but his Preaching was so bless'd, that a great Number were bro't under a religious Concern about the Salvation of their Souls; Multitudes were inquiring the Way to Zion with their Faces thitherward, weeping as they went. Some Years since, there were so many under Soul-sickness in this Place, that my Feet were pain'd with walking from Place to Place to see them; and there was then such an eagerness to hear religious Discourse, that when they saw me going to a House they would flock to it; and under what was spoken, they were sometimes generally and to all Appearance deeply affected: and thus it was in more publick Assemblies, there were sometimes general Meltings.

And altho' several Persons have lost their religious Impressions, and return'd with the Dog to his Vomit, and some others have fallen into erroneous Sentiments; yet God has preserved many from those Evils, who give a rational and scriptural Account of their Conversion, and crown the same by their Practice. Neither is it strange that some should be carry'd away here, by the fair Speeches and cunning Craftiness of those that lie in wait to deceive; seeing that the greater Part of this Place have never had the Benefit of a strict religious Education, and therefore were never well fixed in the thorough Knowledge of a consistent System of Principles.

None

None that I know of in this Town, who were well acquainted with the Doctrines of Religion in their Connection, and establish'd in them, have been turned aside by the Tempests and Tricks of Errorists.

The *last Sabbath in May last*, I gave the *Sacrament* of the *Lord's Supper* the *first Time* that ever it was dispens'd to the Society to which I belong, (considered as a Society :) The Number of *Communicants* was *above one Hundred and forty*. These Persons I *examined* about their *gracious State*, as well as *doctrinal Knowledge*; and upon trial almost all of them gave a scriptural and satisfactory Account of the Grounds of their Hope. Now the chief Part of these according to their own Account, have been bro't to CHRIST during the late Revival of Religion.

And there are *divers other Persons* in this City, who in a Judgment of scriptural Charity, have got saving Benefit during the late marvellous Manifestation of God's Grace, who do *not join in Communion with us*.

Tho' there is in many a considerable Decay as to their liveliness and affectionateness in Religion; yet thro' divine Goodness they grow more humble and merciful, and it is evident by their Conversation that the general Bent of their Hearts is for God.

Since I have come *here*, my Labours seem to be chiefly serviceable to instruct and establish in the great Truths of Religion, and to comfort pious People: there have been but a few Instances of Conviction and Conversion of late in this Town that I know of.

(To be finished in our next.)

WE are further informed, That the Rev. Mr. *Whitefield* so surprizingly revived, as to Preach both Parts of the last *Lord's Day* to the Rev. Mr. *Moody's* Congregation of *York*, with great Life and Power: That he preached *every Evening* on board the *Mass Ship* in which he came, throughout the Voyage; that all but three, as Business would permit, attended with great Seriousness: That his Preaching, Conduct and Conversation were so moving, winning and successful, as to effect a wondrous Reformation: That the last *Tuesday Evening*, he preach'd in the Rev. Mr. *Fitch's* Church at *Portsmouth*; the next Morning at the Rev. Mr. *Shurtleff's*: And that there was no Disturbance nor Contention.